



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 6.

NEW-HAVEN, JULY 11, 1835.

VOL. XX.

RELIGIOUS INTELLIGENCER,

NEW SERIES;

PUBLISHED

BY

NATHAN WHITING.

CONDUCTED BY A VOLUNTARY ASSOCIATION.

CONDITIONS.

The Paper is issued every Saturday, paged and folded for binding; each sheet making sixteen large octavo pages, or 832 pages in a year, with an index at the close.

TERMS.—To city subscribers, delivered \$2.50.—To mail subscribers, \$2 in advance; \$2.50, if not paid in six months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

Missionary

"Go ye into all the World, and preach the Gospel to every creature."

AMERICAN HOME MISSIONARY SOCIETY.

CENTRAL AGENCY OF THE STATE OF NEW YORK.

This agency was also briefly noticed in the last number of the "Missionary." It embraces thirteen counties in the central part of New York, and has the centre of its operations at Utica. The following is a part of the Report of our Agent, Rev. A. Crane, who is also Secretary of the agency.

IMPORTANT RESULTS OF PAST OPERATIONS.

It is with a grateful heart we are able to record that, aside from all the other salutary effects of a preached Gospel, not less than five hundred have indulged a hope in Christ, and more than four hundred have joined the churches under our patronage. Our missionaries, it is believed, spare no pains to revive the spirit of parental fidelity, and to promote the usefulness of Sabbath Schools and Bible Classes. The average number, in each parish from which we have had a definite report, connected with Sabbath Schools and Bible Classes, is one hundred and eighteen. Allowing others to be the same, there are not less than five thousand youth and children studying the Bible under the supervision of our missionaries. No churches are more prompt than those we aid, in coming up to the proper standard in the cause of temperance. Few, if any, of our recently formed churches, have omitted to make total abstinence from manufacturing, vending, or consuming intoxicating drinks, a condition of membership. As accurately

as we can determine from the reports we have received, there are more than ten thousand in the congregations we have aided the past year, who have signed the temperance pledge.

RESPONSIBILITIES FOR THE FUTURE.

We have judged it best, in former years, to direct the attention of the churches to the good that has been done, and the good that is in prospect, connected with this Christian enterprise. We now deem it expedient to invite their attention to another view of this field of labor. This is appropriately *our* field. Go has committed it to *us*. If all is not done that should be done, we must soon tell our Master *why* we did not do it.

There are, within our limits, more than five hundred thousand inhabitants. To supply these, there are not more than one hundred and twenty Presbyterian ministers who are employed in preaching the Gospel, and about forty Congregationalists. There are also between one hundred and fifty and two hundred of other Christian denominations. Taking the largest number, we have but three hundred and sixty ministers to supply half a million of inhabitants. Allowing seven hundred inhabitants to each minister, which is more than the average of our congregations, but one half of this population is supplied with the preached Gospel. Not less than sixty Presbyterian and Congregational churches in this district of the state, dependent on us for aid, are now entirely destitute of the Gospel ministry, except as they are furnished with an occasional sermon. Less than one in six of the people are professors of religion. Not less than four hundred and twenty thousand, except they have embraced some delusive heresy, are confessedly in the broad way to interminable wo. And unless something more is done, we have but little more reason to hope for the conversion of two hundred and fifty thousand of them, than we have for the inhabitants of Central Asia.

Over this picture of central New York, and it is probably a fair picture of the whole western district, humanity may weep, and the heart of piety bleed. God has made it our duty to preach the Gospel to every creature, but when will it be done at this rate? When will the church arise and shine? When will the mid-day, or even the morning of the millennium come? When? Why, never. Time may roll on till every wheel is worn out, but the millennium will recede, unless more is done. Is not every Christian bound to do all he *can*? And cannot *more* be done? We are aware that almost "all with one consent be-

gin to make excuse." Every one thinks he does as much as he conveniently can, and we are willing to concede the point that, without some change of habits, the supposition is true. As long as professing Christians set their heart on the world as much as they now do; as long as they are determined to increase their property about so much every year; as long as they consume the usual amount of their income to indulge their appetite and pride, so long will the supposition be true. But if any are concerned lest the blood of souls should appear against them at the judgment; or if the sympathies of any are moved in view of the two thousand Christians, and the five thousand parents, and the two hundred and fifty thousand inhabitants in our own neighborhood, who have no minister to break to them the bread of life, to aid them in training their children for heaven, and to point them to the Lamb of God; or if the hearts of any begin to ache in view of the prostrated honor of their God and Savior, as evinced by the fact that five sixths of their neighbors are habitually refusing to set their affections on God, and before one half of them there is no minister to plead the claims of the crucified Saviour; to such we would say, something can be done. And if you are willing to practise a little self-denial, something will speedily be done.

We need in this district three hundred and sixty more ministers. We have long enough looked abroad for them. They *must* be raised up from our own churches, and it *can* be done. Suppose there are no more churches in this region than there are ministers, viz., three hundred and sixty; and suppose each of these churches, on an average, does not contain more than twenty families, cannot each of these churches furnish one young man for the sacred office? This would be but a small offering to devote to God, who "delivered up his Son for us all." But this would give us forthwith three hundred and sixty young men to enter some school of the prophets to prepare for the "good work." "But how can they be supported?" With perfect ease, by a little sacrifice which will benefit your bodies and your souls. Strike off a single luxury, whose supposed necessity has been wholly created by habit, as truly as the use of strong drink, and we have enough. Just throw aside your *tea and coffee, with their appendages*, and substitute the unadulterated beverage which God has abundantly provided, and appropriate the amount you have consumed for these articles to this momentous work, and it is done.

WESTERN AGENCY FOR THE STATE OF NEW YORK.

The seat of this agency is at Geneva, and the field of its operations, the seventeen western counties of the state. [See Home Missionary, page 24.] The following encouraging report has been received from our Agent and Secretary of the agency, Rev. John A. Murray.

USEFULNESS OF THE A. H. M. S.

The American Home Missionary Society is embalméd in the affection and gratitude of western New York. Its importance, practicability, and usefulness, have been fully established. Within nine years it has nurtured and strengthened more than two hundred different Presbyterian and Congregational churches in the seventeen western counties of the state. It

has bestowed upon these churches four hundred years of missionary labor, at an expense of \$40,000. Many of these churches are now sustaining the Gospel without missionary help, and are extending that help to other churches, which encouraged and blessed them in the day of their feebleness. It has rendered essential aid in laying deep and broad the foundations for a religious community; has done much to promote the virtue, intelligence, and consequent prosperity of this part of the state, and to make it a delightful residence for the Christian, and for the lover of order. The churches will not forget the service rendered them. They wish to reciprocate the kindness, and to pour a hundred fold more into the bosom of that Society which has so greatly befriended them.

DESOLATIONS TO BE REPAIRED.

The population of these seventeen counties is now at least 650,000; and notwithstanding the numbers that are removing west, is increasing more than 20,000 every year. It will probably increase at this rate for many years, as the population in some counties is still very sparse, the soil exceedingly productive, and large cities and flourishing villages are rising up. But although no part of our country, so new as this, is so well and so generally supplied with the stated labors of faithful ministers, many more laborers are needed, to bring the entire population under the influence of the Gospel. At least fifty men, of suitable qualifications, could obtain immediate employment in churches now destitute of pastors, or in places where churches might be immediately organized, with a fair prospect of success. Some very important posts are now vacant, which ought to be filled with the best talents and most devoted piety. In some single counties, where are many interesting churches, and upon which, during the year, rich showers of grace have fallen, at least ten missionaries are needed to sustain the brethren who are reaping a glorious harvest, and almost sinking under the greatness of their labors. The counties peculiarly destitute, are Cattaraugus and Allegany. But in almost every county from Chataque to Cayuga, there is a loud cry for more laborers.

A NEW EFFORT.

Fifty-seven missionaries have been commissioned on this field, to perform fifty-five and a half years of missionary service. The whole expense of the agency, during the year, including travelling expenses, &c. will not exceed \$5,000.

To meet this expense, an effort was commenced in February last to find fifty individuals who would sustain the missionary operations of the Western Agency, by contributions of one hundred dollars and upwards. It was thought if the fifty were found, it would also enable the A. H. M. S. to send forth fifty additional missionaries into other states and territories, as all the smaller sums collected for Home Missions in the churches within the bounds of this agency, could then be expended by the Parent Society upon other more destitute fields. This effort excited a deep interest among Christians, and has been signally blessed by the Great Head of the Church. \$5,250 have been subscribed by forty-one individuals, including one subscription of \$1,000, one of \$250, and one of \$200. The remainder are \$100 each.

Most of these individuals design to contribute annually the same sum, while a few will probably be unable to supply this amount after the present year. Thus the feeble churches on this agency are now sustained by a few individuals, some of whom are making great exertions to take part in this important work. The churches aided, we are confident, when apprized of this fact, will do what they can to help themselves. They will not apply for help, when great exertions on their part may enable them to sustain the Gospel without foreign aid.

LIBERAL SUBSCRIPTIONS.

The receipts of this agency, for the past year, as acknowledged in the Home Missionary, are \$6,574 03. In addition, more than \$3,000 have been obtained in good subscriptions, principally of \$100 each, and which will be paid within a year. The receipts and good subscriptions obtained amount to at least \$10,000.

The churches which have paid into the treasury the largest sums, are the following:—

1. Geneva,	\$1,577 91
2. Rochester, 1st Ch.	447 12
3. Buffalo, 1st Ch.	441 90
4. Penn Yar,	431 00
5. Ithica,	424 25
6. Rochester, Brick Ch.	389 43
7. Auburn, 1st Ch.	351 60
8. Canandaigua,	309 35
9. Auburn, 2d Ch.	181 00
10. Palmyra,	179 59
11. E. Bloomfield,	148 86
12. Seneca Falls,	119 68

THE PLEASURE OF DOING GOOD.

The Board have closed the responsibilities of the year with an increasing conviction of the importance of the Home Missionary enterprise, and with gratitude to God for the part they are permitted to take in supplying the rising churches with the means of salvation. They would record with gratitude, "*Hitherto hath the Lord helped us.*" They are encouraged by a kind providence to go forward. This providence is conspicuous in the increasing and growing favor in which the Parent Society is held in the churches, and in the growing numbers of laymen, aspiring to the privilege of sustaining a missionary in some post of Zion. Many are looking forward with joyful expectations, to the time when they will be enabled to do this. The Board wish, the coming year, to locate on this agency, fifty additional missionaries. They believe, if the missionaries can be found, *that one hundred men or families can be found within the bounds of this Agency, who will contribute one hundred dollars each.* They are confident that Christians are beginning to live more exclusively for a dying world. The sin of covetousness, and the folly of living to themselves, are perceived, and the consequent solemn admonitions of God are felt. Instead of brass, the friends of missions are beginning to bring gold: and instead of iron, silver. The church is waking out of a deep and guilty sleep. She is opening her eyes upon the wants of a ruined world. The sight has affected her heart, and she will sleep no more until the world is converted to her Saviour. The Board wish also to do more for other parts of our

country and continent. They think the time has come when Christians of every name should unite in one concentrated and mighty effort to supply at once every town in our nation with a faithful Protestant ministry.

Home Missionary.

Miscellaneous.

From the New York Observer.

A SUITABLY QUALIFIED MINISTRY.

Thoughts on a suitably qualified ministry; embracing the substance of remarks made at the Annual Meeting of the Presbyterian Education Society, in New York, May, 14, 1835; by Justin Edwards, Corresponding Secretary of the American Temperance Society.

The object of this Society is, to increase the number of suitably qualified ministers of the gospel. And to what extent does it propose to increase them? Till the Bible is translated into every language, till the gospel is preached to every creature, and the sound of salvation is echoed over the whole earth.

We want ministers, who know the things which are freely given to the children of men, of God, by believing his word as illustrated in his providence, and obeying his commands; men who know that they and their fellow men have all gone out of the way; that there is none naturally righteous among them, no not one; that that which is born of the flesh, is flesh; and that they that are in the flesh, cannot please God; for the fleshly mind is enmity against God, not subject to his law, neither indeed can be; and that when Jesus died for all, all were dead, and that he died for all, that they who live, should not live unto themselves, but unto him that died for them and rose again; and that no one for whom Jesus died, has any right to live for any object less than the glory of God in the salvation of men. The object of this Society is, to increase the number of ministers who have felt this; and have resolved, in the strength of Jehovah, making mention of his righteousness and of his only, while they live to live unto the Lord, and when they die to die unto the Lord, and living or dying to be the Lord's; and who will not rest, unless in heaven, till this is the case with all people of every kindred, and nation and tongue.

And do you think, Mr. President, that men will ever learn this, without being taught it; and taught it too from above? No sir. It is written, "They shall all be taught of God." The effect of this teaching is, "Glory to God in the highest, good will to men." It is religion; that which blazed in the Morning Stars when they sang together, and burst from the sons of God when they shouted for joy.

Of course, Sir, it will never be the great object of such men, to make Presbyterians, or Baptists, Episcopalians, or Methodists, or merely to attach men to this or that particular denomination. No Sir, that would be far, far beneath them. It would be earthly, sensual, devilish. It will be their object to open upon every part of this dark and dying world, the light of life; and point all its perishing population to Him, who is the Light of the world; and in whom, there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all and in all; yes, Christ, who

is over all, blessed forever; and who, though he was rich, for our sakes became poor; and who died for our sins, the just for the unjust, and rose again for our justification, praying in words and in deeds, in life and death for his people, "that they all may be one, as thou Father art in me and I in thee, that they may be one in us; that the world may know that thou hast sent me."

These are the men, the number of whom this Society would increase: ambassadors for Christ, who, as though God did beseech men by them, will pray them in Christ's stead, to be reconciled to God; and whose feelings and conduct, will move in accordant sympathy with Him, who is reconciling the world unto himself, not imputing their trespasses unto them, but forgiving iniquity, transgression, and sin; but who will by no means clear the guilty; and men, who knowing the terrors of the Lord as a just God and a Saviour, will persuade sinners to flee from the wrath to come, by being reconciled to him.

This being the most difficult thing, which, by such means, is ever accomplished, no men need to possess higher powers of persuasion, or to know better how to use them, than ministers of the gospel. And if any man think that such knowledge and power are naturally possessed; or are easily acquired, that man is a novice, who should not be put into the ministry, lest, being lifted up with pride, he fall into the condemnation of the devil. To be suitably qualified to preach the gospel, men must not only know the gospel; but they must also know themselves; no very easy or speedy attainment. They must also be acquainted with other men; with human nature, in the vast variety of its manifold and complicated operations. They must know also the truths of revelation; in their divinely inspired aspects and connexions; and their illustrations, by the works and the ways of God. And they must know also how to exhibit them in such a manner as is best adapted to reconcile men to him.

This knowledge no man on earth, can acquire without much reading, observation and prayer, deep and long continued reflection, vigorous mental effort, and thorough discipline. Even apostles needed years of instruction, from the Lord himself, in order to obtain suitable knowledge; and then they needed to be taught even by miracles, to know how to communicate it.

And then they needed to give themselves to reading, to meditation, and to prayer; or it would not be possible, even for them, to be workmen that needed not to be ashamed, rightly dividing the word of truth, and giving, as every minister, ought to every one, his portion in due season. This, no minister, whatever ignorance or self-sufficiency may think, without a miracle, can do, without *much study*. And as the days of miracles are past, there is for study, observation, experience, and thorough mental discipline, no substitute.

And in prosecuting study, men must not only now, as did Paul that great apostle, who labored more abundantly than they all, sit at the feet of human instructors, but, as he did afterwards, they must also sit at the foot of the cross; and there study, in the light of the knowledge of the glory of God, which beams from the face of Jesus Christ. And studying in that

light, they will see light. They will make rapid advances in sound learning and true science. They will learn more which tends to fit men for the ministry in a year, than they can learn elsewhere in a century. And there they will make genuine, thorough scholars. In his light, they will see light, on points where others, however great their talents, will stumble as in the night, and grope at noonday. Under the bright beamings of the Light of the world, not only their understandings, but their hearts will be so full of light, that their very faces will so shine as to proclaim to all around them that they have been with Jesus. Their words will then drop as the rain, and distil as the dew, and will be like apples of gold in a net work of silver; while they will determine to know nothing, among any people, save Jesus Christ and him crucified. And as they reason of righteousness, temperance, and judgement to come and eye kindles eye, intellect fires intellect, and heart moves heart, eye, intellect, heart, all—all will look up unto Him from whom alone cometh help.

Nor do we want men who shall, in this way, preach only on the Sabbath, or in the pulpit; but seven days in the week; in the family and in the social circle; in the palace, and in the cottage; in the parlor, and in the kitchen; in the work shop, and in the street; in the stage coach, and in the steamboat; and in all their public and private intercourse with men; not by a forward, abrupt, uncouth, and officious thrusting in of a set form of impetinent religious intermeddling; but by a look, a deportment in conversation, and conduct, that shall say to all, "One thing is needful;" and be adapted to give to all, the highest and best views of Jesus Christ, and his salvation. If they are to buy a coat, or pair of shoes; to make a contract for the digging of a well, or the building of a house, we want them to do it, as the ministers of Him, whose kingdom is not of this world; and who in all their intercourse with men, even about earthly things, seek not theirs, but *them*; and whose hearts would leap for joy, to see them all shod with the preparation of the gospel, and clad in garments of salvation, drawing water from the well of life, and building upon the foundation laid in Zion, a house not made with hands, eternal in the heavens. Of course we want men, and to accomplish the object of this Society, we must have them, who will preach not themselves, but Jesus Christ, not in words merely, but in deeds; whose meat and drink it shall be to do the will of their Father in heaven; and who, whether they *eat or drink*, or whatever they do, shall do it all to the glory of God. Then will their preaching be like unto that of God manifest in the flesh,

"When in his life the law appears,
Drawn out in living characters."

Then we shall have men sir, who will contend, not only earnestly, but *successfully*, for the faith once delivered to the saints; not the faith which magisterially wraps itself up in the folds of clerical or ecclesiastical dignity, and disdains to stoop to the drudgery of spending and being spent for Immanuel; nor that which plants itself in the strong hold of sectarian denominational confederacy, and throw out fire brands, arrows and death, upon all who will not come into, or wish to go out of its enclosures; not that which merely goes round and round, in the cold and long beaten track of prescriptive formality; nor that

which drives furiously and recklessly onward through storms, whirlwinds, and tempests, crying, come, see my zeal for the Lord; but that faith which is as a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened; the faith which is as a still small voice, and yet lifts up like a trumpet, and shows the people their transgressions, and the house of Jacob their sins; which stands between the porch and the altar, and cries, "spare thy people, O Lord, and give not thine heritage to reproach;" that faith which moves so wisely, and so powerfully too, that it subdues kingdoms, and works righteousness, stops the mouths of lions, quenches the violence of fire, out of weakness is made strong, waxes valiant in fight, and overcomes the world, the flesh and the devil, by love, joy, peace, long suffering, gentleness, meekness, goodness, faith and temperance; and comes off conqueror and more than conqueror through him that loved us and gave himself for us; and then with a full heart and untiring tongue, cries to Him, yes to Him, be the glory, all the glory, forever, and forever.

Such Mr. President, are the ministers whom this society would multiply; men who would not bring a railing accusation even against Satan; much less against a man, even though he should be wicked; still less against a good man; less still against a minister of Jesus Christ; men who even if reviled, will not revile again, but will commit themselves in well doing unto him that judgeth righteously; men who will love even their enemies, bless those who curse them, do good to those who hate them, and pray for those who spitefully use them and persecute them, and as much as in them lies, will live peaceably with all men. And it would multiply them, and multiply them, and multiply them, till there shall not be a continent, nor an island, nor a village, nor a hamlet, or a cottage, under the whole heaven, from which angels shall not hear the ascending acclamation, "How beautiful upon the mountains are the feet of them that publish the gospel of peace; that publish salvation; that say unto Zion, thy God reigneth."

But never can this be accomplished unless we can have ministers who have not merely souls, but who also have *bodies*. Never can this society accomplish its ends, unless it can raise up and educate men of bone, and sinew, and muscle, and nerve, fitted and accustomed, as God would have them, to move habitually in harmonious, symmetrical and vigorous action, working out results which he himself would pronounce "very good." And this can never be done, unless these men shall be taught the laws of God with regard to bodies, as well as souls; and shall have religion enough, to obey them. * * * Pale, emaciated, hypocondriac dyspeptics, with bodies made and fitted by God to run like divine clock-work eighty or an hundred years, but all deranged, shattered and quivering through the violation of his laws, at twenty or thirty years of age, can never cope with principalities and powers, with the rulers of the darkness of this world.—or lead on the sacramental host of God's elect from conquering to conquer. That eye which must look from sea to sea, must have a keenness; that foot which must run and not be weary, must have strength; and that arm which must wield the weapons which are mighty through God to the pulling down of strong holds,

must have an energy, which the violation of God's laws with regard to bodies, even through ignorance, or the keeping of them with regard to souls merely, can never, no, never produce. There must be knowledge, and there must be obedience, with regard to the body, as well as the soul. And there must also be cultivation of bone, and sinew, and muscle, and nerve; as well as of head and heart; and in addition to all, there must be, with regard to all, habitual waiting upon God; or the youth will faint and be weary, the young man will utterly fall. Their struggles to rise and their efforts to conquer, Satan will esteem as straw, and he will laugh at the shaking of their spear. The soul, in those mighty heavings which are to pour light and salvation over the earth, must have something to work with more than hypocondria or dyspepsia, or that ignorance and rebellion which produce them, ever can furnish; and it must have a body which they never make, or such emotions will not exist; or if they do exist, they will crush it into the dust. No bodies but such as knowledge and obedience form and sustain, will endure the conflict. * * *

No Sir, we must have, in great numbers, men of sound bodies, as well as sound minds, and both accustomed habitually to move, harmoniously, and vigorously, and perseveringly, in obedience to God.

And here let me say, Mr. President, that the sooner they take this course, the more constantly they keep it, and the farther they proceed in it, the more they will find it to be a way of pleasantness and a path of peace. Then shall we have, Sir, what we want, and what, to accomplish the object of this Society, we must have, men who will act not only vigorously, but *uniformly and kindly*. And this, Sir, is essential. In this day, when the fountains of the great deep are breaking up, the whirlwinds of passion rising, and professed ministers of the Prince of peace are dashing one against another, like the waves of the sea foaming out their own shame, it is fundamental, that we have men, who from principle, deep-rooted, and wide-spreading, are consistent, uniform, and kind. We do not want men of mere circumstances, who can labor vigorously only on special occasions, when multitudes are beholding and applauding; or men who go only by fits and starts; one day blazing, and scorching too, like the ebullitions of *Etna*, and the next like her lava, black cold, and dead. Nor do we want the bright dazzling corruscations of the *Aurora Borealis*, or the swift scathing darts of the lightning; but we want the rain and the snow that come down from heaven and water the earth, and cause it to bring forth and bud, that it may give seed to the sower, and bread to the eater; that bring forth first the blade, and then the ear, and then the full corn in the ear. We want the dew that descends upon the mountains of Zion, where the Lord gives the blessing even life forever more; and the light which not only purples the East, but which grows brighter and brighter even to the perfect day; awakening through out creation, joy and gladness, thanksgiving and the voice of melody.

A beloved man, who had given up all for Christ, left his kindred and country, and labored long and hard for the heathen, and had become, as such an employment is adapted to make a man, in spirit highly apostolic, visited his native country. And as he

cast his eyes over the manifold and all-pervading fruits of the gospel, proclaiming through the social, civil and religious interests of men, the gracious benignity of its author, his bosom swelled with gratitude his eye filled with tears, and he was overwhelmed with admiration. And when he contrasted what he now saw, the light, beauty, and glory, which spread over creation, with what he saw and felt in those lands of darkness and death, he was constrained to go from city to city, and from state to state, and echo to his countrymen the voice of their Saviour, "Go ye into all the world, and preach the gospel to every creature." Ministers were awakened, and churches were aroused. He came to New York; he attended anniversaries, he heard strong resolutions, and warm glowing speeches; and witnessed among all a mighty tide of emotion, as if they would go forth to the conquest of the world. But still he was sad. "I perceive," said he, among many, a strong tendency, to be only occasional in their religion. They wish to do every thing with a bold dash, and in a splendid style. The Bible, however, says very little about doing things in that way; but it says a good deal about *patient continuance in well-doing*." These Mr. President, are the ministers that we want, men who, like the apostolic missionary, and like the Bible, shall say a good deal, not in words merely, but in actions, about *patient continuance in well-doing*; seeking for glory, and honor, and immortality, and eternal life. We want men who can work when they are not seen, as well as when they are seen; and who, whatsoever they do, shall do it heartily, as unto the Lord, and not unto men; and who shall, at all times, and in all places, serve the Lord Christ.

Ministers of this sort are now the grand instrumentality, which is most of all needed for the conversion of the world.

What for China, would the Bible have done without such men as Morrison? or tracts without such men as Gutzlaff? Bibles and tracts might have existed to the end of the world; and yet without ministers China have gone through the darkness and pollution of her Paganism, to the last conflagration. Bibles move nobody, tracts move nobody, unless Bibles and tracts are, by somebody, first moved. And minds do not ordinarily move, if haply they may feel after these things and find them, unless they are moved to it by minds. And the minds appointed by God and fitted for this purpose, are the minds of ministers. And to experience the benefit of his appointment, on this, as well as other subjects, we must walk in his way.

Ministers then, in great numbers, of sound bodies and sound minds, clear heads, and good hearts, must be raised up; men strong in the grace that is in Christ Jesus, and who, constrained by his love, shall live for the purpose of bringing this whole world, in the least possible time, into obedience to him. Not that they can all act at once on the whole world; but they must all act, each one on the individuals, on whom his influence may be exerted. And the grand object with regard to each must be to induce him to live wholly and forever for Jesus Christ. They must not undertake, even instrumentally, to convert a man principally for his own sake, but for the glory of God, in the salvation of men; nor must they teach any man, that he has any right, to hope that he is a Chris-

tian, unless he is disposed to live for this. They are not to light candles to stand under bushels, or principally to shine on themselves; nor are they to make salt, principally to preserve itself. Much less are they to light up the light of life in the soul principally for its own sake; but for the sake of Christ and the souls for whom he died. They must teach the man who visits his counting room to visit for Jesus Christ, and the man who freights his vessel to freight for Jesus Christ. The man who enters his shop, the man who cultivates his farm, the man who follows his profession, all, who have been redeemed by his blood, must be taught to live to his glory.

And this is to be done, by those too, who, as to the doing of it, are naturally something like a great valley of dry bones. And, lo, they are exceeding dry. To such, they must nevertheless, at the command of God, lift up their voice, and cry, "O ye dry bones, hear the word of the Lord." And they must speak, and act, as if they thought that they could, and expected that they would, hear. And that there will be a shaking in that great valley, among those bones. Bone will come together, bone to its bone, flesh and sinews will come upon them, and the skin will cover them above. But by addressing them merely, or doing anything else, within the power of preachers only, there will be no life in them; no standing up for God. Hence they must, from beginning to end, feel this; and must cry also, Come, O breath, breathe upon these slain, that they may live. And they will live; and in greater and greater numbers, rise up for God, an exceeding great army. Nor will it be an army that is raised up, and organized, merely, or principally for the sake of the army; but for conquest, immediate, universal conquests. And army will succeed army, not a man of whom will have been enlisted principally for his *own* sake, but for *his* sake who hath called him to be a soldier, and who, as the Captain of salvation, in the conquest of the world, hath need of him. And learning courage from the Lion of the tribe of Judah, and meekness from the Lamb of God, and with weapons which are not carnal, they will move onward, through the length and the breadth of every land—not like Satan's armies, strewing their march with the triumphs of desolation, but making the wilderness like Eden, and the desert like the garden of the Lord—causing the parched ground to become a pool, and the thirsty lands springs of water—and opening every where, highways, on which the ransomed of the Lord shall return and come home to Zion with singing—till thousands of thousands, and ten thousand times ten thousand—multitudes which no man can number, shall open their everlasting anthem of glory, and honor, and thanksgiving, unto them that sitteth upon the throne, and unto the Lamb.

From the Report of the Ohio Anti-Slavery Convention. COLORED POPULATION OF CINCINNATI.

It is to be regretted that an accurate census of the colored population of Cincinnati, cannot be furnished. Such a census was commenced some months since, but owing to the pressure of other duties has not been finished. It is a work of considerable labor, as the people are scattered through all parts of the city, and large numbers of them are servants in white families. From the part gone over, we are able to form,

as we believe, a tolerably accurate estimate of their numbers and general condition.

The number of colored people in Cincinnati is about 2500. As illustrating their general condition, we will give the statistics of one or two small districts. The families in each were visited from house to house, taking them all as far as we went:

Number of families in one of these districts,	26
" of individuals	125
" of heads of families,	49
" of heads of families who are professors of religion,	19
" of children at school,	20
" of heads of families who have been slaves	39
" of individuals who have been slaves,	95

Time since they obtained their freedom from 1 to 15 years,—average 7 years.

Number of individuals who have purchased themselves,	23
Whole amount paid for themselves,	\$9,112
Number of fathers and mothers still in slavery,	9
" of children	18
" of brothers and sisters,	98
" of news papers taken,	0
" of heads of families who can read,	2

EMPLOYMENT OF HEADS OF FAMILIES.

Common laborers and porters,	6
Dealers in second-hand clothing	1
Hucksters,	1
Carpenters,	2
Shoe-blacks,	6
Cooks and Waiters,	11
Wash-women,	18

Five of these women purchased themselves from slavery. One paid \$400 for herself, and has since bought a house and lot, worth \$600. All this she has done by washing.

Another individual had bargained for his wife and two children. Their master agreed to take \$420 for them. He succeeded at length in raising the money, which he carried to their owner. "I shall charge you \$30 more than when you was here before," said the planter, "for your wife is in a family way, and you may pay thirty dollars for that, or not take her, just as you please." "And so," said he, (patting the head of a little son three years old, who hung upon his knee,) "I had to pay thirty dollars for this little fellow, six months before he was born."

Number of families in another district	63
" of individuals,	258
" of heads of families who are professors of religion,	16
" of heads of families at school,	53
" of newspapers taken	7
Amount of property in real estate,	\$9,850
Number of individuals who have been slaves,	108
" of heads of families who have been slaves,	69

Age at which they obtained their freedom, from three months to sixty years,—average, 33 years.

Number of heads of families who have purchased themselves,	36
Whole amount paid for themselves,	\$21,513 00
Average price,	597 54
Number of children which the same families have already purchased	14
Whole amount paid for these children,	\$2,325 75
Average price	173 75
Total amount paid for these parents and children,	\$23,940 65
Number of parents still in slavery	16

" of husbands or wives	7
" of children,	35
" of brothers and sisters,	144

These districts were visited without the least reference to their being exhibited separately. If they give a fair specimen of the whole population, (and we believe that to be a fact,) then we have the following results; 1,129 of the colored population of Cincinnati have been in slavery; 476 having purchased themselves at the total expense of \$215,522 04, averaging for each \$452 77: 163 parents are still in slavery: 68 husbands and wives; 346 children; 1,579 brothers and sisters.

There are a large number in the city who are now working out their own freedom,—their free papers being retained as security. One man of our acquaintance has just given his master seven notes of \$100 each,—one of which he intends to pay every year, till he has paid them all,—his master promises then to give him his free papers. After paying for himself, he intends to buy his wife and then his children. Others are buying their husbands and wives, and others again their parents or children.

PARALLEL BETWEEN DEISM AND CHRISTIANITY.

[Translated from *Le Semeur*.]

I. I have never met man, woman, or child, who had been made better by embracing deistical sentiments.

I have met hundreds of persons who had been benefited by having embraced the principles of Christianity.

II. I have seen those who after having abandoned the faith of their fathers, (reduced as they were by the sophistries of the infidel,) have delivered themselves up to the most fearful deviations from the path of rectitude. And I judge of Deism by its fruits.

I have seen Deists who, after having abandoned their maxims of infidelity, (connected as they were by the preaching of the word,) have applied themselves to the practice of the most distinguishing virtues. And I judge of Christianity by its fruits.

III. I do not remember to have met with a Deist who could assure me that his belief rendered him peaceful and happy.

I remember to have seen a great number of Christians who have assured me that they owed to their religious sentiments, a peace and a happiness that passed all understanding.

IV. I have no where found a Deist whose actions were really directed by a belief in an economy of rewards and punishments beyond the grave. The Deist says he believes in a life to come, and yet he acts as though he did not.

I have no where found a true Christian whose actions were not governed by a belief in rewards and punishments hereafter. The Christian not only *says* but also evinces by his action that he believes in a world to come.

V. I have seen many Deists seized at the hour of death with a horrible despair, accusing themselves with having completely forgotten the commandments of God. Hell besieged their dying couch with all its horrors.

I have seen many Christians rejoicing at the hour of death with ineffable joy, and blessing that Lord who had brought them to the knowledge of his mercies and commandments. Heaven brightened their dying bed with all its glory.

And I said Deism is an incomplete religion, an error of men—Christianity is a perfect religion, a revelation of God

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 11, 1835.

GLEANINGS FROM THE MISSIONARY HERALD FOR JULY.

The July number of the Missionary Herald contains detailed communications from the missionaries of the American Board, at Singapore, in Ceylon, in Bombay, in Western Africa, in the island of Seio, in the Sandwich Islands, among the Cherokees, and among the New York Indians, besides notices of recent intelligence from Southeastern Africa and Jerusalem. A mere glance at the table of contents for a single number gives striking evidence of the extent to which the churches of this country have committed themselves to the work of converting the unevangelized.

The donations acknowledged for the month ending June 10, including \$495 63 received by the Treasurer of the Southern Board, at Charleston, and excluding the amount of donations in clothing, &c., is \$18,408 20.

We begin with the journal of Mr. Tracy at Singapore. This city is a free port, of great and increasing trade, on a small island near the southeastern point of the peninsula of Malacca. It belongs to the British government. The population is from 15,000 to 20,000. Here the Board have a large establishment for the manufacture of books, including two presses; founts of type of the Roman, Malay, Arabic, Javanese, Siamese, and Bugis letters; and apparatus for casting type for all these languages, and for book binding. Here Mr. Tracy is distributing books and tracts, and preaching and talking. We have room for only a few passages.

TRACTS IN A BORNEO FROW.

I next went to a large prow with a crew of one hundred men. I took my seat as usual, cross-legged, upon the mat where the captain sits and receives visitors. I was immediately surrounded by outstretched heads, and spoke for a few minutes about the books, and the soul's salvation. I then presented a New Testament to each of the two principal persons on board; and began to distribute tracts, when immediately the circle narrowed, and a score or two of hands were extended for books, and it was with difficulty that I prevented them from being taken from me *en masse*, and when put in the hands of individuals, from being torn from them by others, who had placed their hands upon them at nearly the same instant. As soon as one obtained a tract he retired and made way for others. I was sorry I had not enough to supply the readers, as they will probably sail before I can visit them again, and I shall see most of them no more till the judgment day.

A BORNEO CHIEF.

He came with six or eight attendants, and maintained his dignity and ease of deportment very well. I endeavored to draw his attention to religious subjects, but he seemed rather bent on hearing other things, though he gave some attention. I presented him a Bible, and explained to him how it is the word of God, and not of man, by comparing it to my words which he received by the mouth of my interpreter, whom I have made to understand what I wish to say to him:—so God made holy men understand what he wished to say to us, and they wrote it down as in this book. After about an hour we went to the house of J. Balistier, Esq., American consul here, where he gratified the curiosity of several American friends and gave them an opportunity

to make many inquiries respecting the products and trade of Borneo. He was then shown round the house and appeared highly pleased with what he saw, but maintained his gravity and dignity, such as it is. His dress to-day consisted of a cloth, of the size of the common handkerchief, tied tastefully around his head; a waistcoat with arms of calico; a red and blue checkered sarang, i. e. a piece of cloth with the ends sewed together and worn loosely about the body and shifted at pleasure; and a pair of pantaloons which reached to the calf of the leg;—all made in Borneo. When walking in the sun he carried an umbrella, which I have seen no other of his countrymen do. To-morrow he is to come again, and see the printing office, &c.

The following scene is from a journal by Mr. Stone, of the Bombay Mission during a tour on the continent. The temple where this conversation was held, is the temple of Pandawa at Kalle. It is a vast excavation in the solid rock of a mountain about a thousand feet above the plain.

PREACHING IN AN IDOL'S TEMPLE.

On leaving the temple I was importuned by the keepers, and especially by the females, who had arrayed themselves beside the passage, to give them money. I asked them why they asked money, of me. They said, "We are so very poor, we have nothing to eat." I asked whose service do you perform? They answered, "Pandawa's." Very well I said, go to him to pay you for serving him. They replied, "He cannot give us any thing." Why then serve him? I asked. They replied, "What can we do? the brahmins teach us so to do." But God tells you not to serve these vain gods. I then declared to them the commandments of God against idolatry, &c., what sin is, and what are its consequences, and preached to them the gospel of salvation through Christ. They all listened with profound attention. I told them how they must worship the true God, and repeated over a short prayer. They said it was very good, and they would endeavor to remember it. I told them who I was; from what country I came; and why I left my friends, &c., and came, viz., to tell them how to worship the true God acceptably, and how to be saved. I told them why I would not give them money to support their temple service; but I would give them that which is better—Christian instruction and books. They importuned me no farther for money. Having exhorted them to worship the true God whom I had declared unto them, in the manner I had directed, and to read the books which I would send them on my return to the bungalow, I left them. They appeared much interested in what I had told them. In two months from this the annual yatra to this temple takes place, when, they said, five thousand persons would visit it. I had descended but a small distance from the temple, when I met two men ascending with their offerings of rice, fowls, &c. I asked them where they were going. They replied up to the temple of Pandawa to see the god and to worship. I expostulated with them a few minutes on the absurdity and wickedness of their doing so, and declared to them the true God, and exhorted them to abandon these senseless gods and worship the true God. They listened without cavilling; said my preaching was good; and seemed half inclined to turn back with their offerings: but after demurring a short time I saw them tugging hard to ascend up the temple.

Among the communications from the Sandwich Islands, is a letter from Mr. Hitchcock, dated at Raluaba, on the Island of Molokai, Sept. 24,—a station which at that time had been occupied only two years. We copy a few passages.

Mr. S. a larger tuned the pe we thou have be we apper people we requ to rise, would much penden for refe preachi second did the ing thro solemn quires almost of a few had fre land. at least into the pointed soon af that se ter a tr to follo or four fore, y those us that decid hope v genera reason

The spend tend th of the bath so sermo meeti school turn h er-mes at my prayer been o as an has be

The There queri during for bo month sight bringi the di into t selves own. their to not

PROTRACTED MEETING.

Mr. Smith and myself commenced the meeting with a larger congregation than we had expected, and continued two days preaching twice each day. Owing to the peculiar circumstances and character of the people, we thought it not advisable to use those measures which have been used on such occasions at home. For had we appointed an inquiry meeting, the majority of the people would have, probably, pressed into it: or had we requested those who had resolved to submit to God to rise, etc., there would have, probably, been few who would not have risen. Had we pursued such measures, much feeling would have been instantly raised, independently of any real godly sorrow, or sincere desire for reformation of life. No means were adopted but preaching, prayer, and personal conversation. On the second day of the meeting Mr. Richards arrived and did the principal part of the preaching for the remaining three days. During the whole time there was a solemn attention to divine truth, and many earnest inquiries respecting the way of salvation. We found now, almost for the first time, a state of feeling in the hearts of a few, which we had felt in our own, and which we had frequently seen in the convicted sinner in our own land. Our souls were raised with the fond hope, that, at least, some few immortal souls were about to be born into the kingdom of God. Nor were these hopes disappointed. Though not at the protracted meeting, yet soon after, we obtained the most satisfactory evidence that several individuals were the children of God. After a trial of several months, thirteen were received into fellowship with the church; and though some three or four of these may have been born of the Spirit before, yet it was at these meetings that they received those more vivid impressions which enabled us to hope that they were Christians. The meetings had been so decidedly useful, not only as it respects those who we hope were convicted and converted, but also as to its general influence on the people, that we shall ever have reason to praise God that we held it.

THE SABBATH OF THE NATIVE CONVERTS.

The following is the manner in which most of them spend the Sabbath:—prayer-meeting at sunrise: attend the forenoon service: after this, a Sabbath school of their own: this being through, they attend my Sabbath school, recite the lesson, and are catechised on the sermon: this being through, the men continue in the meeting-house to pray, while the women resort to the school-house for the same purpose. After this they return home until the hour for the afternoon service. After this service is over, they stay and have a short prayer-meeting, and disperse until dark, when they assemble at my house for the purpose of reciting the texts and prayer. Had this manner of spending the Sabbath been of recent date, we should have thought less of it as an indication of their delight in divine things; but it has been their practice for a long time.

THE MONTHLY CONCERT.

The monthly concert for prayer is steadily observed. There are rarely less than a hundred present, and frequently many more. Most of those who attend have, during the past year, been in the habit of contributing for benevolent purposes, *one stick of wood each, per month*. And I can assure you that it is no uninteresting sight to see men, women, and sometimes children, bringing their humble offering on their shoulders from the distance of one, two, or more miles. The men go into the mountains and get the sticks, both for themselves and wives; but the latter bring and present their own. Though the people are superlatively poor, yet their contributions for one year in this way will amount to not far from twenty dollars.

The following is from Mr. Whitney, dated at Wai-mea, Kauai, Oct. 1834.

A SANDWICH ISLAND MEETING HOUSE.

About the first of May last, our meeting-house, which had but lately been built,—a large and commodious building—was burned by the hand of an incendiary. It does not appear to have been done through any malicious feelings toward the mission, or religion. We are now building a stone church, which will be a valuable acquisition. The walls are 84 by 44, and 18 feet high, built entirely by the natives. They have contributed two hundred and thirty dollars in money, to pay for glass, foreign carpenter's work, etc. It will be plastered, and be a very decent church, and I trust a great blessing to the station.

Under the head of "proceedings of other societies" we find the following important intelligence.

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE IN CHINA.

Meetings of Merchants, literary gentlemen, and missionaries residing in Canton, and interested in the intellectual and moral improvement of the Chinese, have been held, by whom, after discussing the subject, a society has been formed, of which James Matheson, Esq. is President, D. W. C. Olyphant, Esq. Treasurer, Rev. Messrs. Bridgman and Gutzlaff, Chinese Secretaries, and Mr. J. R. Morrison English Secretary.

"The prime object of this association will be to publish such books as may enlighten the minds of the Chinese, and communicate to them the arts and sciences of the west. Such measures must be taken as will ensure a ready circulation, not solely in Canton, but throughout the empire. It will be the duty of every member of this association to co-operate to this end, while those members who are conversant with the Chinese language should endeavor to furnish works for publication. There are two booksellers in this city who offer their services in sending the books to their correspondents in the principal cities of the empire, provided the books interest the general reader. A small attempt with the Chinese Magazine has answered the end; but the matter is still difficult at the commencement, though, when once fairly arranged, it promises the greatest results. Our intercourse with China has lately been extended, and will, under the auspices of a free trade, expand, until it embraces all the maritime provinces of the empire, and considers the flourishing region of the Yangtze-keang as a fair field for mercantile enterprise. There will be thus a wide door open for the dissemination of truth. The writer himself has seen his most sanguine hopes far exceeded, and can bear ample testimony to the eagerness with which foreign publications, of which an enormous number have been circulated, are hailed by the people and universally perused."

We give these extracts, partly to show our readers what is in the Herald, that they may be tempted to read for themselves.

AMERICAN EDUCATION SOCIETY.—The Nineteenth Annual Report of this Society has just been published. With an appendix it forms a pamphlet of nearly 100 pages—and of much more than usual interest, for documents of this description. We published an abstract of it, at the time of the anniversary of the Society, some weeks ago. Ministers in this County can each be supplied with a copy, by calling at the book-store of Herrick and Noyes in this city. We are requested to mention, also, that means will be used, as soon as may be, to furnish all the ministers of our churches, in the State, with this Report;—also, with Emerson's Tract on Call and Qualifications for the ministry, and Scudder's Harvest perishing for want of Laborers.

For the Religious Intelligencer.

AMERICAN EDUCATION SOCIETY—NO. 1.

Mr. Editor—Through the medium of your paper, I wish to give a brief summary of the claims of this institution on the confidence and the patronage of the christian public. The American Education Society was organized about 20 years ago, for the sole purpose of aiding indigent pious young men, of promising talents, in obtaining an education for the christian ministry. The institution is, as its name denotes, strictly national in its character, affording assistance to all persons of suitable qualifications, without regard to their religious denomination. Every individual, in order to receive its patronage, must declare it his serious intention to become a minister of the Gospel, and to obtain a thorough education for this purpose. By a thorough education it is meant that he go through the regular course of study prescribed by our colleges and theological seminaries. No one can be received as a beneficiary till he has pursued classical studies, in ordinary cases six months, and at least three months under some competent instructor. He must then furnish satisfactory testimonials of his indigence and talents, and of his having been, for six months, a member in good standing in some protestant church. He is next examined by a committee appointed for the purpose, as to his progress in study, his personal piety and intentions in wishing to enter the ministry. If the result is satisfactory, he is admitted to a probation of three months further,—at the end of which, if nothing appears to forbid it, he is admitted to the privileges of a beneficiary. Beneficiaries are in all cases required to make every effort within their power to provide for their own wants, and to exhibit in writing, at the end of each quarter, an account of their expenses. The Society acts on the plan of making to them the smallest appropriations consistent with the regular pursuit of their studies. For the sums bestowed they are required to give notes, with interest, payable, one, two and three years after entering their profession. It is considered an important feature in the proceedings of the American Education Society, that its grants are in the form of loans, encouraging that manliness and independence of character in its beneficiaries which are essential to their future usefulness. But according to the rules of the Society, persons who become Missionaries to the heathen are not required to refund. Pastors of churches in our own country, in such condition that payment would occasion them distress, are also entitled, on their application to the Directors, to the privilege of having their notes cancelled. If any abandon the intention of entering the ministry, payment is demanded of whatever they have received. Every year considerable sums are received into the treasury of the institution from ministers, who have been aided by its funds. The receipts from this source during the last year were between two or three thousand dollars.

It is the earnest endeavor of the American Education Society, that its beneficiaries arrive at a high standard of intellectual attainment and of piety. By all who manage its concerns it is felt that ministers of this description are evidently needed in the present times. The students in our colleges, who have been aided by this institution, have been often pronounced by their instructors, in point of scholarship, above mediocrity in their respective classes. In many instances they have, in subsequent life, held the first rank for respectability and usefulness. Rarely, indeed, when life has been spared, has the assistance afforded them failed to effect the purpose for which it was bestowed.

The public may rest assured that the utmost care is used, that whatever they may bestow on the Education Society for the end here contemplated, be not misapplied and lost. From the beginning to the end of their

studies preparatory to the ministry, the beneficiaries are under the unceasing inspection and care of the institution. Its agents are required to exercise over them a *pastoral supervision*—as circumstances may require to admonish and reprove them, and to do all in their power to cause them to be thorough scholars and eminent christians. That all will be such is indeed more than we have a right to expect in this imperfect state; at the same time the society holds itself pledged for its best efforts that all may be such. If, in their progress towards the ministry, any beneficiaries are found wanting in traits of character deemed essential to future usefulness, they are stricken from the list, and no future appropriations are made to them. The Am. Ed. Society is utterly opposed to the thought of drawing funds from the public to assist in educating men who are strangers to the love of God; and the same of men who cannot or will not learn, and consequently, who can never teach. Hence, at times, individuals, in the course of their studies, are dismissed from the patronage of the society, from want of capacity, of industry, of conformity to the rules of the institution, or the more binding rules of God's word.

If any are disposed to assert, that in what degree sever the management of the institution may be commendable, the institution itself is unnecessary; that every person of talent and efficiency, who has a strong desire for the work of the ministry, whether he has pecuniary means or not, will find his way to that work, it is admitted that in some instances such may be the fact. It will not be denied, that probably one in ten of them who might be qualified for the sacred office, by the assistance of the Education Society might be able to obtain the requisite education by means of his own resources, or the help of his friends. But even in his case the work would be more arduous, and would occupy a longer time. While one might thus be fitted to preach the unsearchable riches of Christ, nine others, whom the kind hand of christian benevolence might be the means of fitting, would be prevented by the obstacles in the way. Very little knowledge of the world, however, is needed, to shew a most urgent demand for many more christian ministers than will be soon furnished by all the means which the church possesses.

ANSEL NASH, *Agent of the A. E. S.***SIR ROBERT PEEL'S REGARD FOR THE SABBATH.**

The London Globe lately stated that Sir Robert Peel's health was sinking under the accumulation of care and anxiety imposed upon him by his office of Prime Minister, and especially by the virulent and unceasing attacks of O'Connell, Buxton, Lord Russell, and his other political opponents. The London Standard replies to the Globe in an article from which we make the following extract, on account of its testimony to the good effects of a proper observance of the Sabbath.

N. Y. Obs.

It is impossible to conceive a case of patriotism presenting stronger claims to the admiration and gratitude of a people, than that which the Globe would describe. Here is a gentleman completely happy in domestic life; at the head of an irreproachable and affectionate family; enjoying all those means of happiness, too, which abundant affluence can afford—enjoying no less those means of happiness open to a refined taste and highly cultivated understanding; in short, with whatever earth presents of enjoyment completely within his grasp. And yet the globe tells us, that he tears himself from so many allurements, of not merely blameless but so many and honorable

enjoyment by the country of his being talked of, the Talfour Of one ha Sir R. Pe is indispu there is no danger of be taken life is no incontrovert health by days in the tion of the larly addi observation man to w himself or

We rec on this po friends by ven days' multitude life preser have resp that the d too idle is enjoym worship i Sunday, is, in our or health

Now th the care Minister. of the we Instead of his immed day Cabi trary, eve worship, traordina may be i of merit does not full assu health.

Messe favor to Washing lored ma ble zeal purchase were ab and sol For th contribu scribe an show the man can himself

enjoyment, to maintain the post at which he is placed by the commands of his sovereign and for the security of his country—to maintain it with a prospect of being talked to death by the O'Connells and the Buxtons, the Shiels and the O'Dwyers, the Wildes and the Talfourds! The truth, however, is best to be told. Of one half of his merit we certainly cannot allow Sir R. Peel to be divested; the sacrifice of happiness is indisputable, but we are gratified to believe that there is no sacrifice of health, and that there is no danger of any such sacrifice. Our experience may be taken for something—for a newspaper editor's life is no life of idleness; and we hold it to be an incontrovertible fact, that no man ever suffered in his health by the hardest conscientious labor *during six days in the week*. But we will add, for the instruction of the young and studious, to whom we particularly address this remark, that during many years' observation of intellectual laborers, *we never knew a man to work seven days in the week, who did not kill himself or kill his mind*.

We request our young friends to make inquiry upon this point. We will not give pain to surviving friends by pointing to some of the later victims of seven days' labor; it is more gratifying to refer to the multitude of instances in our biographical records, of life preserved, and mind preserved, among those who have respected the Sabbath ordinance. We believe that the dull English Sunday, as it is called by those too idle to know that the mere cessation of labor is enjoyment, and too careless to feel that religious worship invigorates body and mind—the dull English Sunday, as it is stigmatised by fribbles and by fools, is, in our judgment, the principle cause of the superior health and longevity of the English people.

Now this, we own, is our ground of reliance, under the care of Providence, as to the health of the Prime Minister. He works hard, no doubt, during six days of the week, but he resigns Sunday to its own duties. Instead of holding Sunday Cabinets, regularly, like his immediate predecessors, he has never held a Sunday Cabinet since he came into office; on the contrary, every Sunday finds him on his knees at public worship, with his family about him. This is no extraordinary merit in a Christian country, whatever it may be in a Prime Minister; and it is not as a plea of merit we use it; but as a proof that Sir Robert does not work seven days in a week, which, to us is full assurance that his work will not impair his health.

From the *New York Observer*.
THE REDEEMED SLAVES.

NEW YORK, June 23d, 1835.

Messrs. Editors:—Some time since, you did me the favor to publish an extract of a letter from a friend at Washington, giving a short history of an old pious colored man, who was exerting himself, with indefatigable zeal and earnestness, to obtain funds sufficient to purchase from his old mistress two of his children, who were about to be sold to the slave dealer, to go south; and soliciting donations to aid him in his noble efforts.

For the gratification of those benevolent friends who contributed in aid of this fund, I beg leave to transcribe an extract of a letter just received, which will show the very great happiness and gratitude a colored man can feel, and manifest, when put in possession of himself and family! It is as follows:

"Just now, while sitting in my back parlor, I received a visit from old M—, his wife, H—, C—, and the little girl. I made them sit down, and talked with them for half an hour; they were just from church. A more interesting spectacle I have seldom witnessed. I inspected the group critically; and more cleanliness, neatness, and prepossessing manners, cannot be found. I felt a glow of unusual satisfaction, when I saw them, and remembered even the trifling agency I have had in promoting their happiness. I am sure this communication will give you, and those benevolent friends who have done so much for the old man and his family, a very high degree of satisfaction. I am sure also, writing as I do, under the conviction and demonstration of the scene which has just passed before my eyes, that beneficence has never been more worthily exercised, nor more gratefully received.

"They did not tell me they were happy, but they came and showed me that they were!—and it seemed to be the old man's wish, that I should describe the happiness of his family to those who had made so. I again thank you for making me the organ of such well-directed bounty. 'Tis a luxury to have any hand in such a transaction."

I cannot but add my testimony, in which you, gentlemen, as well as all others who have been engaged in this little benevolent effort, will most heartily concur, that the success attending it has given me more pleasure, than if I had been the receiver of thousands. And may I not safely infer, that there are, in this "free and happy country," multitudes of benevolent individuals, who would be most happy to embrace the opportunity of contributing at least the one half their possessions, if by so doing they could place every colored man in these United States, who is now denied the privileges and blessings of freedom, in the possession of himself, his family, and his "inalienable rights"!

But slavery is a "difficult, delicate subject," and what can we do? Many of our southern brethren think, and say, "You at the north have reaped all the advantages of slavery, and now, cruelly and unjustly, wish us to give our slaves their freedom, and throw them upon their own resources here, among us, entirely destitute, helpless and ignorant."

But does the north wish to avoid all the burden? Reply upon it, if our southern brethren, whom we all respect and love, would but tell us what amount of money would compensate them for the sacrifices they would be called upon to make, in liberating their slaves, and what else of effort and assistance would be necessary, on our part, in order to protect them—and counsel, instruct, and assist, in preparing the colored man for a right use of his privileges—the money would not long be wanted, nor the friendly and affectionate assistance withheld.—Americans are liberal at the north and the south, at the east and the west; the country is also abundantly able, and the citizens of the different sections are willing to bear each others burdens; and all that is necessary now for us to know, is, what would be an equitable distribution of those burdens, and the work is done! America will be free!—and wherever the "star-spangled banner" floats in the breeze, will soon be seen, "springing erect with his face heavenward"—a man: exclaiming, in the full dignity of his nature, and in possession of his rights—"I am a man; I am a brother!" And then, soon, very soon, such an "article" as a "slave," in the shape of a man, in a world redeemed from the curse of sin, by the blood of the Son of God, who once assumed "the form of a servant, in fashion as a man, that he might become obedient unto death, even the death of the cross," and thereby destroy the works of the devil, will be, indeed, an object of amazement!—I would more truly say, an object not to be found upon the footstool of the Almighty!

Very respectfully,

J. WILBUR.

From a Correspondent of the Boston Recorder.

LONDON, MAY 6, 1835.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirty-first anniversary of this noble Institution has been held in Exeter Hall to-day, according to the arrangements of the Committee. Long before the hour appointed for opening the meeting, the great room was filled by the friends and patrons of the Society. On no former occasion, was there ever so great a pressure to get in; and when no more could find a spot to set the soles of their feet in the hall itself, the large room below, which will accommodate seven or eight hundred people, was opened and quickly filled to overflowing. This circumstance was announced by the Secretary, and we were told, that as soon as the first part of the report was read, it would be sent down to the room below, and read there also.

At eleven o'clock, precisely, Lord Bexley, the President of the Society, took the chair, amid the cheers of the multitude. He is a venerable looking man, apparently about sixty-five, with white locks, and a calm, benignant countenance. He was supported on the right and left of the chair by noblemen, members of parliament, prelates, and other distinguished laymen and ministers of the gospel, of various denominations.

It was a noble spectacle. Such an audience, such a platform—but above all, such an object! The giving of the Bible to all kindreds and tongues and people! Was it a reality, or a delightful vision? Was I actually present at an annual meeting of the *British and Foreign Bible Society*, or was it a dream? Little did I expect when I used to read its early and thrilling reports, that it would ever be my privilege to see, as this day, with my own eyes, and hear with my own ears.

Like the anniversaries of our own kindred National Society, the meeting was opened *without prayer*. This omission struck me as *unchristian*, just as it always has done, and I believe always will. What! shall thousands assemble annually on a given day, to hear what is doing, for the spread of the holy Scriptures at home and abroad, by a great national Institution, and to get their hearts warmed for new and greater efforts in the sacred cause, and shall no voice of prayer go up to Him, who alone can make even the Bible itself a blessing to those who receive it? I know it is said that some would not join the Bible Society, if prayers were ever to be publicly offered upon its great altar; and that we must yield to the wishes of those who object, in order to secure their co-operation. This plea, I must confess, has always appeared to me utterly invalid. To enter upon any matter of great importance without prayer, is beginning quite the wrong way. I will not say that it is *heathenish*—for when do the heathen thus violate the fundamental principles of their religion? But I must say it is *unchristian*. God cannot, I am sure, approve of any compromise, which shuts out prayer from Exeter Hall, or Chatham Street Chapel, or any other place, where thousands meet to attend a Bible anniversary.

If there are men, calling themselves *Christian*, who will not unite with us in circulating the Holy Scriptures, without giving and receiving a pledge, that neither party shall be invited or permitted to pray at an annual meeting for the blessing of God upon our labors, let us go on without them.

But to return from this digression, if it be a digression. Lord Bexley opened the meeting with a short speech, in which he congratulated the Society upon the auspicious circumstances, under which they were permitted to assemble; the continued and increasing patronage of the public, and the success which had attended all its great operations during the past year. Mr. Braudam, one of the Secretaries, then read the Report, which was listened to with great interest, and which indeed might well animate the hearts of all who love the

Bible and wish it to be universally disseminated. From this excellent report, it appeared that the work of foreign distribution had been carried forward, under the smiles of Heaven, with increasing activity and success, in France and Switzerland; in the North of Europe, in Greece and the Islands of the Mediterranean; in Moldavia and Wallachia; in Persia, in the East Indies and the Islands of the Pacific. One of the most interesting statements in the Report was, that since the last anniversary, an extra subscription of £15,000, (between SIXTY AND SEVENTY THOUSAND DOLLARS) had been raised to furnish the newly emancipated negroes in the West Indies with the word of life, and that the first shipment made by the Society to these Islands consisted of 73,695 copies of the Scriptures. This is following up the act of emancipation in a manner worthy of a great Christian community, and it affords the best guaranty that freedom will be indeed a blessing to the hundreds of thousands who are so soon to receive it.

The receipts of the past year amounted to £107,926 1s. being the largest sum ever received in one year, since the Society was formed. The expenditures of the year were £84,249 13s. 4d. The distribution by the Society within the same period, amounted to 654,604 Bibles and Testaments, and portions of the Holy Scriptures.

Lord Teignmouth, son of the late venerable President of the Society, moved the adoption of the Report, in a short and pertinent speech which breathed a truly Christian spirit.

Bishop M'Hvaine again spoke, and spoke well, as I believe he almost always does, on these occasions. Never yet, he remarked, in the benevolent operations of the church, has it been seen, that the pillar of a cloud by day, and of fire by night, has been in the rear of the advancing hosts of the Lord, and were we to follow in faith and holy enterprise, neither the Red Sea, nor fire, nor water, nor the swellings of Jordan, could keep us from the promised land.

Mr. Yate, from New Zealand, who spoke with so much effect yesterday before the Church Missionary Society, made some very interesting statements, in regard to the manner in which the Scriptures are received in that now promising field of missionary labors. So anxious were the New Zealanders to obtain the word of God, that when the first portions of the New Testament was translated into their language, and other portions were afterward prepared, some of them expressed their willingness to work six weeks for what was offered them; and in point of fact, not one copy was taken without a compensation. When some Bibles were lately brought to the Islands, the natives said, 'a box is come full of knowledge, which shall go forth from the North Cape down to the South. We have often had something come which we thought good; casks of rum, and barrels of powder, and boxes of muskets; but what is now come, is to teach us not to drink rum, nor set fire to powder, nor to use muskets, but to do good forever and ever! Mr. Yate, in conclusion, read a few extracts from letters, written by the natives, evincing with great force and simplicity the high estimation in which they hold the word of God. One earnestly requested a copy of the word of God, offering a large pig in payment. Another said, his heart was sick for the word of God, and that he desired it more than axes and blankets.

There were several other speeches which were well received, especially one by Mr. Williams from the South Sea Islands, but I have no room at present for extracts. The meeting broke up about four o'clock, and I have no doubt that a new and favorable impulse was given to the cause in which this noble institution has been so successfully engaged.

As Christ came out of the father's bosom, so the promises came out of Christ's side.

1835.]

[From
Introduc
and He
poets c

Our w
whole sc
that I ha
be sent a
ly give
struck a
I could
sifices, of
receipts
these So

PRAY
was obse
ence to t
marks n
singing,
whole of

TRACT
Annivers
admiral,
He was t

who assi
port, rea
the resul
the last y
printed r
number 1
the recei
year. T

rations—
ending t
tracts of
report, a
ble Frie

Christian
tions wor
practical
writing t
in printi

whose ad
Dr. Spr
English.

all out of
French s
ists, who
Evangel
thy to cu
many of

HOME
cal Missi
port spea
laborers,
be able t

In additi
ready for
colporteur
to enter
spend ne

this year,
to apply
only cou
Canton o

ANNIVERSARIES IN PARIS.

[From a Correspondent of the Boston Recorder.]

Introductory prayer meeting.—Tract Society—Foreign and Home Missions—Bible Society. State and prospects of Christianity—Foreign aid.

Our week of anniversaries has just closed. The whole scene was more like home, than any thing else that I have seen in Paris. The minute details will be sent across the water in the reports. I will merely give you some of the general observations that struck a stranger. It ought not to be expected that I could speak of crowded assemblies in spacious edifices, of the presence of hundred of clergy, or the receipts of hundreds of thousands of dollars. All these Societies are literally in their infancy.

PRAYER MEETING.—Monday evening, April 28, was observed as a special prayer meeting in reference to the feasts of the week. There were no remarks made.—The reading of the bible, frequent singing, and many short, fervent prayers occupied the whole of the time.

TRACT SOCIETY.—Tuesday evening was the Tract Anniversary. The Count Ver Huell, formerly an admiral, at present a peer of France, took the chair. He was the only one of the "noble of the earth," who assisted in the exercises of the week. The report, read by Mr. Lutteroth, may be summed up in the result, that the Society have made more progress the last year than any year before. They have printed more tracts, distributed more tracts, a larger number have engaged in the work of distribution, and the receipts have been greater, than any preceding year. They propose the enlargement of their operations—and the union of their tracts in volumes according to the nature of the subject. Among the tracts of which the usefulness was signalized in the report, and an analysis given, was "the Incompatible Friend," an extract from Mr. Abbott's Young Christian. In the remarks of the speakers, propositions were made in favor of publishing volumes on practical religion, and in opposition to premiums for writing tracts unless the money should be given to aid in printing. Among the speakers were Mr. Baird whose address was read by a French clergyman, and Dr. Spring of New York, who said a few words in English. And English on such an occasion is not at all out of place. For there is no class of people in French society, with the exception of the Diplomats, who understand English so extensively as the Evangelical Christians. They are drawn by sympathy to cultivate that language which is spoken by so many of their threefold dear friends.

HOME MISSIONS.—Tuesday evening the Evangelical Missionary Society held its anniversary. The report speaks as if the chief want of the Society was laborers, and not money. They have confidence to be able to support all those who will offer themselves. In addition to their present number, there are stations ready for twelve preachers, nine evangelists, eight colporteurs, and five teachers.—But they have none to enter the field. They expect to have occasion to spend next year, double the sum that they have spent this year, which was 16,000 francs. It was proposed to apply to foreign countries for laborers. But the only country mentioned was Switzerland. In the Canton of Vaud, a pastor stated there were young,

men who waited sometimes six years, after having completed their education, before that they could find a vacant church. These must be pressed into the French service. For, as was suggested, it is almost a truth that it is the harvest which is wanting at Lausanne, and not the laborers.

FOREIGN MISSIONS.—Thursday was the anniversary of the Foreign Missionary Society. Eight missionaries in South Africa, and seven in a course of education at the expense of the Society. The blessing of God seems to have favored the labors of these missionaries, as much as in the missions under the charge of Dr. Philip. Every pastor acknowledged that nothing had so good an effect on religion at home as to encourage missions abroad. In the course of the last year, twenty missionaries from Paris, Barmen, and Boston had departed for South Africa. Their missionaries, previous to leaving, make especial studies in Botany, architecture, design, etc.—but to judge from their correspondence, no missionaries keep more constantly before them their grand object.

BIBLE SOCIETY.—Friday was the Anniversary of the French and Foreign Bible Society. The Protestant Bible Society has its meeting the same week, but does not enlist our feelings so much as this new one, formed on principles still more expanded. Its receipts seem indeed small compared with our Societies; but it is young, and its friends are few. They have received, including foreign aid, 17,000 francs, and have distributed 1500 Bibles, and 5000 Testaments. The report contained a tribute to the efforts of the English to give the Bible to their colored population in the West Indies.—Explained why those that distribute Bibles to the German and French emigrants at New York, find so many provided already, by the fact that they are given to them at Havre. "Thus do we co-operate with our American brethren, to help evangelize the great valley." The Society distribute the Bible in various French versions; one by Martin, Protestant, and another by L. Sacy, (not the Professor of Arabic) Catholic. This last was translated by him in a cell of the Bastille—(The history of the literature that has come from prisoners would form a very useful curiosity.) Although it is published without notes, the Catholics have confidence in it, and some priests encourage its circulation. This anniversary received additional interest from the fact, that it is the three hundredth year since Luther's Bible was published. It is three hundred years ago, also since the French received their translation of the Bible, which has been the basis of all succeeding translations. They solemnly agree to celebrate this jubilee, not by distributing medals in commemoration, as was done lately in Germany, but by additional efforts to promote the printing of the Bible on paper—a method much less perishable, even than engraving the event on metal.—In familiar reading of the Bible in social meetings, I have heard persons read the same chapter in half a dozen different manners. They have no standard version. They are free, therefore, from some of our battles about words. The instructors of several schools have demanded the Bible for their schools; and I remember seeing, not long since, that the Society for public instruction, composed of mere philanthropists, has sent 20,000 Testaments into primary schools during the last year.

The manner of conducting these meetings is very similar to ours. Till lately, however, their reports constituted the chief interest of the meeting. They are too long now.—Even the treasurer writes a long discourse. The speakers make short addresses—not enough to the point—not comprehensive enough in their views—but full of warm, unaffected piety. In fact there is a fullness, an openness, an ardor, and simplicity in their exhibitions of religious feelings, of which I have rarely seen a resemblance among us, externally cold New Englanders. The French church has been so long a time either trod upon or crowded, that their great effort has been to keep themselves alive and their lamps unextinguished in the socket. They have hardly yet become bold enough to think of evangelizing all France—both the Protestant and Catholic. This unconscious timidity comes from conscious feebleness. I don't doubt but that they do more than we should, if we were in their situation.

They make earnest appeals for money—but, as they confess, the appeals are answered in proportion to the laborers. Their Home Missionary Society, in an appeal to French Christians, cautions them not to become inactive by reason of foreign aid. Indeed, it would be unfortunate to aid them before they had the means in operation effectually to dispose of what they received. It was said of the 1,000,000 tracts given in monthly distribution in America, that a million prayers had accompanied them. It is necessary here also, that these be distributed, and that if Bibles are printed, that there be persons to distribute them. They themselves confess that they have not learned the habit of giving. A change is going on; but too much aid from without would not promote the change unless that aid was discreetly directed.

The total impression left on my mind by the meetings of the week was of a cheering kind. I felt sure that God has great things in store for France, and that in his power, the little army of pastors and people would be strong. This concentration of action among evangelical Christians here is almost entirely a new thing, and they have already been blessed, perhaps beyond their faith. They need, in various ways the co-operation of foreign Christians, and frequently, during the solemnities, their affection and gratitude to America were warmly expressed. Doubtless they will receive of our silver, of our counsel and of our prayers.

LIVING CHURCHES.

Permanently living churches must be sustained without the use of appropriate means,—which no one will expect,—or by the use of means which are not extraordinary. If a church is to live by the use of means, and its life is to be constant the means by which it lives must be constant also. Occasional means can minister only occasional life. Extraordinary means imply that the same means are not ordinarily used, and that the effects expected from them are not ordinarily expected. Living churches will live by the use of means, which will be in habitual use.

There can be no doubt that, when the age of permanently living churches shall arrive, the great means of sustaining their life will be, the *stated ministrations of the Sabbath*. Nothing else has been appointed by infinite wisdom, and nothing can be devised by human wisdom, which is so well adapted to answer permanently the

ends, which are answered for a short time by the extraordinary means of a revival. That we may have living churches, we must give to the Sabbath, all the power, all the efficiency in doing good, which we have sought for in the use of extraordinary means. And we must do this permanently. For this, there is demanded of us.

1. *Faith*. We must regard the divinely appointed means of grace on the Sabbath, as capable of answering the purpose for which they were appointed; the establishment and perfecting of Christians, and the conviction and conversion of sinners. We must learn to expect that God will hear the prayers that are offered on the Sabbath, and that he will bless the word preached on the Sabbath. We must learn to expect that, on the Sabbath, our own hearts will be warmed, and our souls quickened in the service of God. We must learn to expect that, on the Sabbath, sinners will be awakened, convicted, and converted. We must learn to expect these blessings, as the ordinary results of the observance of every Sabbath; so that, if any Sabbath should pass away without such results, we should feel disappointed, as people do when a protracted meeting closes without any visible benefit. Ministers must learn to expect this, and to make all their preparations, and to go through all the exercises, of the Sabbath, under the influence of such a faith. Church members must learn to expect it, and set their hearts upon it, and feel grieved and humbled if they do not enjoy it. Impenitent sinners must be made to expect it, by seeing that ministers and churches expect it, and that so it comes to pass.

2. *Prayer*. When a protracted meeting is appointed, it is often thought fit to make it a subject of special prayer for some time previous to its occurrence. Christians regard it as something, on which the divine blessing may be obtained in answer to prayer. They think it will do some good to pray. They feel the importance of the divine blessing; for the interests to be promoted are of inestimable importance, and the occasion will not pass away without exerting an influence upon them, for good or for evil. So they must learn to feel and pray concerning the worship of God on the Sabbath. Every reason for prayer as really exists, and is as imperative. Ministers and people must, in the same manner, look forward to the exercises of the Sabbath, and prepare for them, by equal fervency and importunity of prayer. And they must do this habitually.

3. *Labor*. This will follow, from faith and prayer. Let ministers and Christians believe and expect that God will bless the labors of the Sabbath, as they have believed and expected that he would bless a protracted meeting, and they will labor. The ministers will prepare and preach, in a manner as well adapted to save souls, as at such a meeting. Christians will be as anxious that their families, and friends, and neighbors, should attend, and will take as much pains to have them there, as at a protracted meeting. Laboring with as good a spirit, and praying with as much purity and intensity of desire, they would be as successful. The impenitent world, seeing this continue for year after year, would be much more universally and thoroughly convinced by it, than when they see it continue for only two or three weeks. Petitions, thus urged, would be much more sure to prevail, than if urged only about a fortnight. The habit of holy activity, continued from year to year, would do much more good to Christians, than if practiced only a few weeks at a time, once in several years.

So, a proper treatment of the exercises of the Sabbath, by ministers and church-members, would introduce the age of living churches, in which the "age of revivals" would end, as twilight ends at sunrise. And all this is not unreasonably required of ministers and churches. In seriously proposing that they should con-

sider it possible for any church to have living churches, we must give to the Sabbath, all the power, all the efficiency in doing good, which we have sought for in the use of extraordinary means. And we must do this permanently. For this, there is demanded of us.

SEMI-

We have the Semi-Peterboro color.—T we rejoice in an extract from one Rev. T. situation. zation,—vantages qualification the subject

'I arrived journey was all respectably pleased opportunity is edge, that a Scotch Whitesboro is very e are orthodox, and g commenced day, is i from eight present about to

'The and if our will be t onemies, pretended brain, w And we jured an brethren, and chair where th Lord, a state of e Doubt enlighten referred and pra they rem fulness, ilization

In the Buxton, of the sh not with fic could miseries

[JULY 1835.]

sider it possible and aim at it, we do not urge them to any chimerical pursuit. We only urge them to the performance of evident,—may we not even say, of acknowledged,—duty. Most fully and seriously are we convinced, that, in this way, churches and ministers might make themselves far happier, as well as more useful and less guilty, than they are.—*Bost. Rec.*

SEMINARY FOR COLORED PERSON.

We have several times mentioned in our columns, the Seminary established by Gerrit Smith, Esq. in Peterboro, N. Y. for the education of young men of color.—This is a truly benevolent establishment, and we rejoice to hear of its success. The following is an extract from a letter we received, a few days ago, from one of the pupils, whom, in connection with Rev. T. H. Gallaudet, we aided to place in this institution. Mr. S. is a distinguished friend of colonization,—but with genuine liberality he offers the advantages of his institution to young men of suitable qualifications, without any regard to their views on the subject of abolition or colonization.

'I arrived at this place on the 3d of May. My journey was pleasant and agreeable. The school in all respects equals my expectations, and I am highly pleased with my situation. And the best opportunity is now afforded me, for acquiring useful knowledge, that I have ever yet enjoyed. Our teacher is a Scotchman. He was formerly the Principle of the Whitesborough academy, and his method of teaching is very excellent. The studies which I now pursue, are orthography, writing, English grammar, arithmetic, and geography,—and in a few days my class will commence Algebra. The earliest recitation in the day, is in the Scriptures. The laboring hours, are from eight o'clock in the morning, until noon. At present there are only 10 students, but more are about to enter the school.

'The eyes of the whole community are upon us, and if our school should produce its desired effect, it will be the means of putting to silence many of our enemies, and we trust that ere long those who have pretended that the blacks have neither ambition nor brain, will find that their opinion is founded in error. And we hope the time is not far distant, when our injured and degraded race, especially those of our brethren, who are wearing out their lives in servitude and chains, will at least be placed in some situation where they can be taught to revere the name of the Lord, and fit and prepare themselves for another state of existence.'

Doubtless Institutions like that established by the enlightened and generous friend of the colored race, referred to in the previous letter, are the most direct and practical mode of promoting their welfare, if they remain in this country, and fitting them for usefulness, if they go forth to bear the Gospel and civilization to their brethren in Africa.

Conn. Observer.

SLAVE TRADE.

In the British parliament on the 12th ult. Mr. F. Buxton, in bringing forward a motion on the subject of the slave trade, observed that no person who had not witnessed the atrocities of that abominable traffic could have an adequate conception of the crimes, miseries and cruelties to which it gave rise. He re-

quested the attention of the House to facts which he should lay before them from parliamentary documents —facts that indicated the extent to which the slave trade was now carried on. He held in his hand a list of importations of slaves into Brazils. The return from the British Consuls from the first of January, 1820, to the 30th of June, 1830, a period of one year and a half, was as follows, viz:

	Slaves.	Ships.	Died on the passage.
Para . . .	779	6	30
Maranham . .	1,292	13	89
Pernambuco .	8,079	26	308
Bahia . .	22,202	50	768
Rio de Janeiro	81,056	200	6,912
	114,288	315	8,107

Mr. B. added, that "in three years and a half, 150,537 slaves were introduced into Brazil through the single port of Rio de Janeiro. But this did not include the whole number deported from Africa; it only extended to the number introduced alive; we knew nothing of the amount of mortality that occurred among the slaves on their passage. It was impossible to state to what extent mortality took place on board of such slave vessels as were not captured, but in the vessels which were captured the mortality was known with accuracy, and it was most dreadful in degree. He would mention the case of the ship *Midas*, which sailed from the coast of Africa in the month of May, 562 slaves on board, and was captured by the British cruisers in June following. At the time of its capture 162 slaves had already been lost; 40 more threw themselves overboard at the moment of their liberation; seventy nine negroes died before the vessel reached the Havanna—making the total loss not less than 281 slaves; and between the time which elapsed after the vessel was brought to the coast, and the period of its adjudication, the number of the surviving slaves was still further reduced to 253."

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

Died in Somerset, Perry co. Ohio, on the 11th of August last, Eleanor, wife of Rev. Thomas Moore, aged 61 years and 8 months. As a professor of religion in the Presbyterian Church, she lived consistent with its faith and in death was sustained by a Christian's hope.—*Comm.*

In this city, of typhus fever, Mr. Gilbert Grainger, aged 30.

In this city Sarah A. wife of George W. Derriek, aged 35.

In this city, Mr. Leman Baldwin, aged 35.

In Philadelphia, July 7, the venerable John Marshall, Chief Justice of the U. S. Supreme Court.

In Derby, on the 27th of June, Mrs. Sarah, widow of the late Jesse Beach Esq. aged 61.

In Dorchester, Mass. on the 26 ult. Hon. John Bailey.

In Cheshire, on the 4th inst., Mrs. Martha Grannis, aged 61.

In Hartford, on the 29th ult. Luther Savage, Esq. aged 76.

In Hope, U. C. Robert Coleman, Esq. aged 58.

In Meredith, N. H. on the 10th inst., Mr. — Goss.

P O E T R Y .

From Abbott's Magazine.

"I AM THE WAY, THE TRUTH, AND THE LIFE."

This world is like a wilderness
Between our homes and heaven—
And we, like pilgrims in distress,
By fear and danger driven.
And many a smooth and flowery path,
Across the desert wide,
Though overhung with clouds of wrath,
Tempt us to step aside.
And yet, none ever need to stray—
Christ is the true, the only way!
Oh! many snares our steps surround,
False light our way attends,
And still in all our paths are found
False foes, and false friends.
False, false are pleasure's syren smiles,
False is the glare of wealth,
False are ambition's flattering wiles,
And false the flush of health.
Still for our guide, in age or youth,
Christ is the fountain of all truth!
O'er all the daily paths we tread,
The graves are yawning wide;
We seem, the living with the dead,
To travel side by side.
Death reigns in every hideous form
With undenied control;
While sin, that foul-devouring worm,
Corrupts and kills the soul.
But faith looks calmly, 'mid the strife,
To Jesus, her "eternal life!"
Though dark the wilderness of sin,
With snares on every side;
Though foes without and foes within,
Tempt us from truth aside;
Though every awful form of death
Conspire to give alarm;—
Let humble hope and fervent Faith
Dispel the fearful charm—
For Jesus condescends to say,
"I AM THE LIFE—THE TRUTH—THE WAY!"
W. C.

SIGNS OF THE TIMES.

In the progress of the cause of God on earth, there are certain great crises, or turning points of destiny, full of deep interest to him and to the intelligent universe. Such was the coming of Christ, an event around which were concentrated the interests of the whole human race, and of the moral government of God in all ages.

The advent of such eras is announced beforehand, and preceded by signs. The event stands predicted on the prophetic page, throwing its light into the dark regions of futurity; and God himself, as the long-expected day draws near, so orders his providence that signs of his advent may be seen on every side. He holds up a standard to his people, and calls on them to behold it from afar.

When he does this, it is their duty to notice such signs, to be fully aware of their import, and to act accordingly; and to do this is rightly to discern the signs of the times.

To none are these great truths more applicable than to Christians of every denomination of the present age. By the sure word of prophecy a great event has been announced as near at hand. It is the regeneration of a world. An event which, like a lofty mountain summit, rises to view on the chart of prophecy, as the great intervening event between the first coming of the Saviour to redeem, and his final advent to judge the world.

E. Beecher.

LIFE OF HARLAN PAGE, Reprinted in London.

A communication from the London Religious Tract Society says: "Our committee have adopted this work and it will be printed with all possible despatch. The memoir appears eminently calculated to stir up Christians of all ranks to more strenuous and persevering efforts for the salvation of those with whom they are connected."

The Hon THEODORE FRELINGHUYSEN of New Jersey says of this work:—"I thank you for the rich offering prepared for the church, in the life of Mr. Page. I trust that the Lord will make it extensively useful in showing private Christians the great duty of *faithfulness to individuals*. We are far behind our obligations in this service. What an impression on the world might not be expected from the labors of such devoted, godly, soul-loving men as HARLAN PAGE in every neighborhood. It seems to me as if they could, under God, shake the earth. Men could not live on and die at ease by thousands as they do, if Christians were faithful and let their light shine."

Published by the American Tract Society, price 1-2 cts.—Comm.

NOTICE.—The subscriber hereby gives notice, that communications to him as Agent of the Am. Ed. Society, or Secretary of the Conn. Branch of the same, may be directed to him, at this place, or to the care of E. Terry, Esq. Hartford.

The public are also informed, that persons wishing for the patronage of the Am. Ed. Society, should apply for examination, to Rev. President Day, New Haven, Rev. President Tyler, East Windsor, or Rev. Dr. Hawes, Hartford. Likewise, that the Directors of the Conn. Branch will hold their quarterly meeting in the city of Hartford, on the last Wednesday of September, December, March and June.

Editors of newspapers disposed to favor the Education cause, are respectfully requested to insert the above notice in their respective Journals.

ANSEL NASH.

Wintonbury, (to be styled Bloomfield after the first of October next.) June, 27, 1835.

An obituary notice of Mrs. Newton, wife of Mr. Samuel Newton, Missionary, prepared for this number, has been excluded, but will find a place next week.

CONTENTS.—No. 6.

Am. Home Missionary Society	79	Herald for July.	86	Living Churches	82
A suitably qualified ministry	01	Am. Ed. Soc.—Sir Robert Peels	86	Seminary for colored persons.—	93
Colored population of Cincinnati	84	regard for the Sabbath	88	Slave trade	93
Parallel between Deism and Christianity	85	The redeemed Slaves	89	Obituary	ib.
Gleanings from the Missionary		British and Foreign Bible Society	90	Poetry.—"I am the way the	94
		Anniversaries in Paris	61	truth and the life,"	